

NAHASH'S *Defeat,*
AND
JABESH-GILEAD'S *Rescue :*

A
SERMON

Preach'd *August 19. 1708.*

At York

On Occasion of the Defeat of the in-
tended *Invasion* of

North-Britain,

And of the *FRENCH* Forces near

AUDENARDE.

By Dr Colton.

L O N D O N :

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NAHASH'S Defeat,
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A
SERMON, &c.

I S A M. XI. 14, 15.

Then said Samuel to the People, Come and let us go to Gilgal, and renew the Kingdom there; and all the People went to Gilgal, and there they made Saul King before the Lord in Gilgal: And there they sacrificed Sacrifices of Peace-Offerings before the Lord; and there Saul, and all the Men of Israel, rejoiced greatly.

FOR the applying the Text to my present Purpose, I need but shew you the Occasion of the Assembly, and their Improvement of that Occasion in the Words I have read to you.

First, We may know the Occasion of this Assembly, by looking back on the Context. 'Twas Twofold.

The Enemies Invasion, Ver. 1.

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Israel's

Israel's Deliverance, which was double; An Invasion prevented, a Victory obtain'd, the Subject of this Chapter, and the Subject of this Day.

I. The Enemies Invasion. Ver. 1. Then Nahash the Ammonite came up and encamp'd against Jabesh-Gilead. This they were menaced and affrighted with: He came prepared with Force and Arms, and big with Hopes and Confidence of Success. There was nothing to keep him at a Distance; nothing to hinder his Approach to the very Walls of Jabesh, which he besieged. And if this City was weak, if it was secure and unarmed, and if it was divided too, the more awakening was the Dispensation.

It was such an Alarm as this, that we are this Day to take a thankful Notice of, when our Adversary did lately ride upon our Seas, braving it along our Coasts, hanging out their Flag within Sight of our Harbours, and designing to make their Entrance into one of the most commodious of them.

*Now, such an Invasion is one of the most shocking Providences that can befall a City, or a Nation; and makes the Hearts of Citizens to die within them; in as much as it speaks the greater Boldness and Power of the Enemy; makes Danger nearer to us; gives Opportunity to all the disaffected to display their Malice; brings all the Terrors and Distresses of War within Sight and hearing; seizes and overwhelms Women and Children, and all the weaker spirited; that the Men of Conduct and Valour have at such a Time worse Enemies to conflict with *within* than without, viz. The Fears, the Shrieks and Crys,*

Crys, the Swoonings and Distractions, the pallid and Death-like Looks of Wives and Children.

It will not be improper if I consider some Particulars of this Invasion agreeable to the Context, and not very far distant from the Occasion of the present Day.

1. *Who were the Invaders of this Part of the Tribe of Manasseh?* The *Ammonites*, the inveterate Enemies of *Israel*. Their Enmity is remarkable from the Time of their coming out of *Egypt*, Deut. XXIII. 4. *They met you not with Bread and with Water in the way, when ye came forth out of Egypt, and hired against thee Balaam the Son of Beor to curse thee.* They had formerly laid Claim to this Land in the Days of *Jephthah*, Judg. XI. 13. *The King of the Children of Ammon answered to the Messengers of Jephthah, because Israel took away MY Land, when they came up out of Egypt, from Arnon even unto Jabbock, and unto Jordan; now therefore restore those Lands again peaceably.* Now they were come again to renew their old Pretences.

The late Invasion was founded on a pretended Title to *Great Britain*: And who was it that hindred *Scotland's* matching with *England*, in *Henry the Eighth's* Time, but a *French* Faction that hated *England* for its emerging out of *Popery*, which is worse than the Bondage of *Egypt*.

2. *Who were the Invaded?* The Men of *Jabesh-Gilead*, who were North-East from *Jerusalem* about Fifty Two Miles, in a remote Corner of the Land, beyond *Jordan*, far from the Help of their Brethren: But there were other Circumstances besides the Scituation of the Place, that gave Advantages to these *Besiegers*. These *Gileadites* want-
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ed Numbers and Strength to make Resistance : For not long before the Inhabitants had been slaughter'd by the *Israelites*, for not coming to their Assistance against the *Benjamites*, Judg. XXI. 8. *And they said, what one is there of the Tribes of Israel that came not up to Mispah to the Lord? And behold there came none to the Camp from Jabesh-Gilead to the Assembly.*

This might breed a Strangeness and Disaffection betwixt them and the other Tribes ; and so render it more unlikely for them to be rescu'd and deliver'd thereby. This Old Quarrel and Distance of Affection was, no Doubt, one chief Thing that gave the Enemies a Prospect of Success.

Some such Encouragements might the late *In-vaders* presume upon, when they design'd an Invasion on the North Part of Great Britain, which was remote from whatever Army we had to repel them ; and our *Land-Soldiers* must have been fatigu'd with long Marches before they could have reach'd them ; and by that Time the Enemy might have grown very strong. Besides, they knew what Heats and Animosities had formerly been between those once Two Nations, *England* and *Scotland* ; and how the *Scotch* had been harass'd and distressed, and look'd upon themselves as disoblig'd by us. Some such Circumstances as these made them sure of a better Event than Divine Providence would favour them with ; for which we should bless the Lord.

3. The Time when those *Ammonites* encamped against *Jabesh-Gilead*. It was when there was a great Alteration in the Government, which usually occasions great Disorders. There was a Cessation
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of *Samuel's* Government. A new Governour, and a new Way of Governing was set up.* There were many *Non-jurors* and disaffected Persons in *Israel*, who insolently contemned King *Saul*. See 1 Sam. XI. ult. with XI. 12.

Insomuch that some learned Men think that *Saul* was forc'd to retire a while, and to lead a private Life, and to leave Affairs as yet to *Samuel's* Management, 'till Providence had open'd him a fairer Way for executing his Regal Authority, Chap. 11. 5. *Behold Saul came after the Herd out of the Field, &c.* The Enemy might hope for a Confederacy with the discontented; and that those would make *no Resistance* if they made them *no Help*. At the same Time the *Philistines* also were ready to invade them on the other Side of their Country. This unsettled and distressed State of Things was an hopeful Opportunity to the Adversary.

And since that Time, the Children of this World have been no less wise in their Generation: For it was a Season no less flattering to our Enemies, when the *French* attempted this Invasion on us. Tho' there was then no Change in the Government, yet Two Important Points had been gained in it. The one was the settling the *Succession* of the Two Kingdoms in the *Protestant Line* under *One Protestant Head*. This disappointed the Enemy, who after the Death of our Gracious Sovereign Queen *ANNE*, (whom God long preserve) hoped to divide *England* and *Scotland* by Eternal Feuds, under Two different Heads. The other was the Union of Two Kingdoms into one:

* Josephus tells us it was but a Month before this Encampment made by the Ammonites Ant. Lib. VI. C. 5. *Mari Susapor, &c.* And

And this latter was opposed as the last Effort that our Enemys could make, to render us unhappy amongst *our selves*, and expose us all to their own Fury and overgrowing Power. As it had been long *hindred*, and was at *last accomplished* in Spight of great Oppositions to it; so it left many uneasy and discontented Spirits, which gave the Enemy Hope of some great Rebellion and Insurrection in the Land, if there was but an Invasion from without to favour it. This therefore was attempted on that Part of this Nation which was most secure and least provided against them; and where the *Equivalent* Money was lodg'd, which might easily have been seized, had they landed: And all this at a Time when the Army was abroad, engag'd with a potent Enemy, that threaten'd greater Danger on another Side of us. Thus the Invasion was tim'd, but thro' Divine Goodness was prevented.

4. The Reception these Invaders met with. A sneaking sinful Compliance, Ver. 1. *And all the Men of Jabesh said unto Nahash, make a Covenant with us, and we will serve thee.* 'Tis likely this was but what the haughty *Ammonites* expected; but 'tis strange the *Gileadites* should neither be so honest, nor so wise, as to frustrate such an *Expectation*. What, make a Covenant with them on the first Offers of an Invasion! Where was their Love to their Country? Where was their Fidelity to their Prince? Where was their Sincerity to their Religion? Where their Faithfulness to their God?

Nay, where was their Policy? For what Terms could they make for themselves with such *Idolaters*? Such old and incurable Enemies to God's *Israel*?

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But this was like *theirs*, who hop'd to have bound the Hands of a *Popish* Prince, and to have made a Friend of him, whose Religion teaches him to keep no Faith with *Hereticks*; and whose Practice it is to keep Faith with no Body, when his Interest tempts him to break it.

Here was not (that we read of) one Stroke struck, nor one Arrow shot in Defence of themselves; but they seek their own Protection in a Covenant with them, against the Command of God, Deut. XXIII. 3, 6. *An Ammonite, or Moabite shall not enter into the Congregation of the Lord for ever. Thou shalt not seek their peace, nor their prosperity for ever.* Thus abject and dispirited are Men when they abandon their Religion, their Loyalty and Natural Affection, to their Distrust of God, their Revenge of their Brethren, to their own Ease and Slothfulness, and the corrupt slavish Principles imbib'd by them.

Had the late *Invaders* landed, and rais'd an intestine War, *Who* would have stood *neuter*, *who* would have *basely* comply'd, and *who* would have *boldly* confederated with them, and fought on their Side, the Lord knows; 'tis well we know not.

5. The Answer which the *Invaders* gave to this Proposal, Ver. 2. *And Nahash the Ammonite answered them, on this Condition will I make a Covenant with you; that I may thrust out all your right Eyes, and lay it for a Reproach upon all Israel.* If these *Ammonites* had any Thing of true Greatness of Spirit, as it is call'd, they could not but think that these *Gileadites* deserved to lose one Eye, who when they had *both* could not see their own Interest better, than so tamely to yield up
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their Cause and Possessions. Their truckling Submission rais'd the Spirit and Demands of the Enemy; and they must purchase their Friendship with the Loss of their *Honour*, their *Beauty*, and their *Strength*. They must have no Agreement with them, but such as vile Slaves may expect: When God's People sink into a Distrust of him, and into a slavish Fear of Men, they raise the Courage and Confidence of their Enemies. The Men of *Jabesh* must be qualify'd with the Loss of *one* Eye to serve them: These New Masters design'd nothing but Drudgery for these Servants, whom they thought not worthy of *Two* Eyes. Surely they never intended them the Honour of being *Soldiers*! for if their right Eye was put out, what had they to fight with, when their Shield cover'd the *left*, and made it useless to them in Battle? If they had lost both Eyes, they would have been of no Use at all: But *one* Eye, and the *left* one too, would serve well enough for *Slavery*. And what would Slaves be the better for any Covenant they had made with their Tyrants? Unreasonable and cruel to demand their own Consent, at once to *blemish*, *weaken* and *enslave* them! To leave a lasting Mark of *Infamy* and *Reproach* on them, and to make them incapable of Self-Defence! No better Terms than we can hope for from *Idolaters*, and professed Enemies to the People of God.

6. The Effect this haughty Demand had on the *Invaded*. It awaken'd them that were asleep. It open'd their Eyes that were before wilfully blind. The Danger of *One* Eye made them see more clearly with *both* what Treatment they might afterwards expect from their *Invaders*. It undeceiv'd those that flatter'd themselves with Hopes
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of more Kindness from them, than from their offended Brethren. This forc'd them into Associations, to own their Brethren, and address their Sovereign. V. 3, 4. *And the Elders of Jabesh said unto him, give us seven Days respite, that we may send Messengers unto all the Coasts of Israel. Then came the Messengers unto Gibeah of Saul, and told the tidings in the Ears of the People, &c. And they told him, (viz. Saul) the Tidings of the Men of Jabesh. And this gave Saul an Opportunity to shew his Princely Qualifications, his Affection to them, his Conduct and Valour in their Defence. This fir'd him with a Divine Rage, and drew all the People to attend him in a successful Engagement with a daring Foe, Ver. 11, 12, 13. And it was so on the morrow, that Saul put the people in three Companies, and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day; and it came to pass that they which remained were scattered, so that two of them were not left together. And the People said to Samuel, who is he that said, shall Saul reign over us? Bring the Men that we may put them to death: And Saul said, there shall not a Man be put to death this day, for to day the Lord hath wrought Salvation in Israel. Had these Children of Ammon been more modest in their Demands, had they been content with their Surrender and Homage upon lower Terms, they might have been Masters of that Country, and had escap'd this bloody Slaughter: But a wise and just God sometimes suffers his Enemies to rise to such Heights, that they may precipitate themselves by their own Devices.*

We had a wonderful Instance of this in *our Time*, when the slavish Complaisance of some Sort

of *Protestants*, had perswaded a *Popish Prince*, and his furious Counsellors, that we were a People prepar'd for the Yoke, and would give up our *right Eyes* if demanded. This transported them into such extravagant Proceedings, and into such violent Courses, as open'd the *Eyes* of many, who before had shut them, and hasten'd the *happy and glorious Revolution*; to which, under the Divine Blessing, we owe all our *Thanksgiving Days* since.

We come now to consider the other Occasion of this Assembly in the Text; *viz.*

II. *Israel's Deliverance*: And this was a double one, as that is, which we are *this Day* thankfully to commemorate: *An Invasion prevented; A Victory obtain'd.*

I. Here was an *Invasion prevented*. No Breach was made in their Walls: No Entrance into their City: No Desolation was made among them: Here was a Threatning, but no Execution. All the Miseries they intended, were prevented.

And such a Mercy as this we are to bless God for *this Day*. An *Invasion* was attempted on this Island a few Months ago. How fatal this would have been, had it succeeded, we may apprehend by the Bloody Enemy that contriv'd it, and the desperate one that headed it: A Young Pretender, who came to make the *highest Fortunes* out of the most *foolish Pretensions*, and whose bad Cause oblig'd him to be desperate in every Enterprize that he undertook.

Had he landed, what Ravages might we expect from one who was a *Popish Usurper*, under the Influence of a *Popish Tyrant*? Had he conquer'd us, we must have been Slaves under a *French Government*,

vernment, and a *Popish Religion*. Had we been put to the Trouble and Cost of expelling him, what sad Marks of his Revenge would he have left behind him? How many Persons, nay, how many Towns would have felt the Bloody Rage of a repuls'd and disappointed Pretender? For (alas!) we were not all of one Mind in this Nation: Our own Divisions would have made *Work* for an Enemy, and *Woe* for us. The *Invaders* would have found too many Friends amongst us, and we too many treacherous Hearts: Who can recount all the Calamitys of an Intestine War?

Besides those already mentioned, every Part of a Nation is continually disturb'd with Reports and Alarms more terrifying than Death it self. No Place is free from the Danger of some fatal Surprizes; Insurrections and Rebellions continually starting up here and there (and it may be in many Places at once) in the Land: And who are more cruel than they, who are forc'd to put off *Humanity* and *Natural Affection*, and master all their Endearments and Obligations to their *Country* and *Religion*, that they may become our Enemies? And such God sav'd us from when he kept off a Foreign Power from landing. He sav'd us not only from an Enemy *without*, but from a worse *within*.

As nothing does more loudly speak God's Anger against a Nation, than the Disaster of a *Civil War*; so it as loudly proclaims his Favour to us, that he guarded our Coasts, and kept out those which would have torn and rent us in our very Bowels; that he preserved our Navy from Harm, in the Chase of the Enemy; that he sent the same Blast upon theirs, that he did upon *Senacherib's Army*, Isa. XXXVII. 29. *And made them return back*

back by the way, by which they came. They return'd indeed, but with their Pride veil'd, and their Designs balk'd. They return'd; but with their Charges lost, and their Hopes and Hearts sunk. They return'd with the Reproach and Shame of having been mock'd and impos'd upon by the falsest Representations.

2. Here was a great Victory obtain'd over the Enemy, V. 11. *And it was so on the morrow that Saul put the people in three Companys, and they came into the midst of the host in the morning Watch, and slew the Ammonites until the heat of the day, and it came to pass that they which remained were scattered, so that two of them were not left together. They who were lately affrighted and dispirited with the big Words and Insults of the Ammonites, have now the Courage to face and fight them in the open Field: And God bless'd them with Success, that issu'd in the most Bloody Slaughter, and total Dispersion of the Enemy. He gave them a just Revenge for their threatned Invasion.*

Such was the signal Glorious Victory which God gave *Her Majesty's Arms in Conjunction with those of her Allies under the Command of John Duke of Marlborough, Captain-General of her Land-Forces, near Audenarde in Flanders.* This was a Victory that certainly deserved the Solemnity of a *Thanksgiving Day.* If we consider what great Numbers were slain and taken Prisoners; and how many of Quality had their great Spirits mortify'd, and their high Titles and Badges of Honour disgrac'd with unlook'd for Melancholy Captivity, besides the many Standards and Colours which we took, together with other Trophies of Victory over a broken and confounded Army: This was
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God's righteous Vindication of *our Cause*, and his deserved *Vengeance* on *them*, for their most unjust Attempt to *invade* their Neighbours Land which they had no Right to; for their undertaking to defend the falsest Titles, and to dethrone the most rightful *Sovereigns*, that they may set up Kings of their own making. And whatever Successes God has *since* granted us by Sea or Land, or *may yet* grant us, our daring and insolent Foes may account *them* as Effects of his Indignation pour'd upon them, for all the Miseries and Desolations which they would have brought upon our Land.

This *double Deliverance* has unravell'd and ruin'd a vast Scheme projected by *French Councils*, and to have been acted here and beyond the Seas. How can we hear of such Things, and not feel our selves gratefully impress'd upon! Shall not we now say, *What shall we render to the Lord for all his Benefits?* And this leads to

The Second Thing I have to do; which is to shew how those rescu'd *Israelites* improv'd this Occasion, and in my Text we shall find they make both a *Civil* and *Religious Improvement* of all this.

And to make this Application proper to us, I shall give you these Two Inferences from the whole, viz. 1. *That the Enemies of God's People are wicked and unreasonable Men:* And 2. *when God delivers us from such Enemies, it should settle us among our selves, and unite us all in the Praises of God.*

1. *That the Enemies of God's People are wicked and unreasonable Men:* And such are ours. Are they not *Ammonites* reviv'd in their Tempers and high Demands? And is not a Proud Imperious *Nabash* at the Head of them? What do they demand of us less than our *right Eyes*, when they would have

have us extinguish the Light of our *Israel*, and renounce our Natural Sovereign to admit a *blind Thing* instead of Her? What do they demand of us less than our right Eyes, when they would have us not use our *own Eyes*, that we may see with the Eyes of their *Priests*? When they would have us yield to an Implicit Faith, which has neither the *Reason* of a *Man*, nor the *Faith* of a *Christian* in it? What do they demand less than our right Eyes, when they would have us give up our Religion and Bibles? without which had we an *Hundred Eyes*, they would all be but blind Guides to us. In fine, what less do they demand, when they would have us betray our Liberties and Properties, which should be as dear to us as a *right Eye*?

Are not these as cruel and unreasonable as those in the Context that demanded to thrust out all their right Eyes? How just is a War with such inhumane Foes? We should deserve to be strip'd of all the Priviledges of our Nature, if we contribute not what we can to the vanquishing of these Enemies of Mankind. One would think them forsaken of their Humanity, and which is worse, forsaken of God too, who suffer not only *one*, but *both* their Eyes to be thrust out, that they may correspond, and be confederate with such Men, against God and Religion; against their Country, and against all the Interests that should be dear unto them.

If our Modern *Nabash* had ever prevailed thro' such perfidious and mean spirited *Gileadites* (as I hope he never will) he would have thought them fit for no other Service, than having put out their right Eyes to make them grind in his Mill.

We may then heartily joyn in the Apostle's Prayer, that *God would deliver us from these wicked*
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and unreasonable Men; and as heartily joyn in a Consort of Praise to him when he answers such Prayers; which leads to the next Inference.

2. When God delivers us from such Enemies, it should settle us amongst our selves, and unite us all in the Praises of God. Come let us, &c. Ver. 14, 15.

1. It should settle us amongst our selves. This Effect it had upon *Jabesh-Gilead*; their Elders harmoniz'd in Council among themselves, and all agreed in one Thing, 1 Sam. XI. 3. And the Elders of *Jabesh* said unto him; give us seven Days respite, that we may send Messengers to all the Coasts of *Israel*. They had been estranged from the other Tribes of *Israel*, and disaffected unto them, because of some former cruel Usage from them; but now they send Messengers to them, and confer with them. Their mutual Tears quench'd their unbrotherly Heats, and gave spring to a new Friendship and Brotherliness among them, V. 4. Then came the Messengers to *Gibeath of Saul*, and told the Tidings in the Ears of the People, and all the People lift up their Voices; and wept.

But this did not only compose the People among themselves; but it better disposed them to their Sovereign, Ver. 5. They unanimously follow him as their Head, V. 7. And the Fear of the Lord fell on the People, and they came out, viz. after *Saul* and *Samuel*, *ibid*. And there was such an universal Concord that it gave them an happy Presage of Victory, V. 9. And they said unto the Messengers that came, to morrow by that time the Sun be hot, ye shall have help. And the Messengers came and shewed it to the Men of *Jabesh*, and they were glad.

But you'll say, all this was in their Distress.

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This softened and moderated them. 'Tis true: And 'twou'd be better with us if Fears and Dangers, and a common Enemy had such a kindly Influence upon all the People of *Great Britain*. However, this was a Temper that became them, *after* their Deliverance, as well as *before* it: For this double Mercy was proper both to *work* them into such a Temper, and to *keep* them in it; as is evident from *Samuel's* Carriage after the Victory, V. 14 *Then said Samuel to the People, come let us go to Gilgal, and renew the Kingdom there.* That wise and good Man thought it now a seasonable Conjunction to heal the Divisions of the People; to compose Matters of Difference amongst them, which kept the Kingdom in an unsettled Posture, too advantagious for the next Assault of an Insolent Adversary. He thought this a fit Opportunity to reconcile them to their King, and his Government who before would not swear thereunto.

And now that God has own'd Queen *ANNE* by so many Victories and Triumphs, and Deliverances; all should more gratefully recognize her for their Sovereign. Methinks there should not be one *Jacobite* now left in the Land; not one that will not take the Oaths of *Allegiance* and *Abjuration*; not one that will harbour the least favourable Thought of a *Popish* Pretender, in Opposition to such a Queen, and a Protestant Succession. Who can now be false to her and her Government, which Heaven is so faithful and kind to?

Every Victory should be like the renewing the Kingdom at *Gilgal*; should extinguish all former Animosities, and bury old Injuries: Every *Thanksgiving* for Victory should be as a fresh *Coronation-Day*

Day to our Queen in reciprocal Assurances of *Protection* and *Allegiance*, between Her Majesty and all her Subjects; and should add new Strength to all the Bonds of Peace and Union amongst our selves. And this would the better fit us for the praising God, which leads us to the next Thing.

2. It should unite us all in the Praises of God: When they had renew'd the Kingdom for *Saul*, then they Sacrific'd to God, as in my Text; *And all the People went to Gilgal, and there they made Saul King before the Lord in Gilgal, and there they sacrificed Sacrifices of Peace-Offerings before the Lord; and there Saul and all the Men of Israel rejoiced greatly. They Sacrificed Peace-Offerings. Now there were Three Sorts of these.*

1. Such as were the Performance of a *Vow* which they made to God, of offering him such a Sacrifice, when they receiv'd the Benefit; and were called *Nedarim*.

2. Or such as were freely made beforehand, in Hope God would bestow the Benefit; which Sacrifice was called *Nedeboth*, a voluntary Offering.

These Two were in the Nature of Prayers for the obtaining such Blessings as they desir'd and hop'd for. But I shall not insist much on them.

3. There were *Peace-Offerings*, which were *thankful Acknowledgements* to God for Benefits receiv'd, and were called *Totheb*. And these were the *Shelamim* which were chiefly offer'd to God by these grateful Victors.

And such we are to pay to our God this Day. A Tribute of *Thanksgiving* and Praise. We should most humbly own him, as the sole Author of all our Deliverances. We should with De-

Devotion and Joy contemplate and celebrate his Glorious *Perfections* that appear'd therein. We should admire his *Wisdom* that conducted our Commanders, and that intimated and defeated the Counsels of our Enemies. We should adore the *Power* that makes the mighty to fall, the weak to keep their Ground; nay, win the Field. We should with profound Veneration acknowledge his absolute Dominion over the Spirits of Men, in *disanimating one Army, and inspiring another*. We should revere his *Justice* to our Enemies, magnify and admire his undeserved *Goodness* to us. And was ever more distinguishing Goodness waited on a Nation, than has been on ours? We should mingle some generous Tears with our Joy this Day; and with an ingenuous Repentance acknowledge God's unmerited Kindness to us.

In short, to give him our *Hearts*; to glorifie him with our *Souls* and *Bodies*; to present our selves a living, holy, acceptable *Sacrifice* to him; to serve him with our Substance. These are our best Thank-offerings, Heb. XIII. 15. *Let us therefore offer the Sacrifice of Praise to God continually, that is the fruit of our Lips, giving thanks to his Name: But to do good and to communicate, forget not, for with such Sacrifices God is well pleased. Oh that Men would praise the Lord for his goodness, and his wonderful Works to the Children of Men. Let them sacrifice the Sacrifice of Thanksgiving, and declare his Work with rejoicing.* Psal. CVII. 21, 22. To conclude, we must look that these our Peace-Offerings be rightly qualify'd, for these were to be without Blemish, freely, liberally, and speedily offer'd, and in the Name of a Mediatour.

1. Without Blemish. These Thank-offerings
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were look'd upon as more holy than both the other Sorts of Peace-Offerings were. Therefore a Sacrifice for Thanksgiving was to be eaten the same Day that it was offer'd, *Lev. VII. 15. The flesh of the Sacrifice of his Peace-Offerings for thanksgiving shall be eaten the same day that he offers his Sacrifice, he shall not leave any of it 'till the Morning ;* to maintain the Honour and Dignity of it : That it might not be in Danger of being corrupted or turn'd to any profane Use, or gratify Mens Covetousness. If we praise God, regarding Iniquity in our Hearts ; if our Thank-Offerings be not accompany'd with sincere Purposes of forsaking every evil Way, our *Hearts* are at Enmity with God, while our Offerings bear the Title of Peace. We put God off with some *Airy Applauses*, while our Lusts have the *real Commendations* of our Heart. How can we be said to praise God for our Deliverances, while we hold that fast which disparages all the Glorious Perfections display'd in them, and will not part with the Sins which will make us misimprove and abuse them, and turn them to Snares to us ? No Thanksgivings can be acceptable to God, that are not tender'd to him with pure Hands and holy Hearts.

2. They must be Free-will Offerings. Tho' not in the same Sense that the other Sort of Peace-Offerings are called voluntary ; *viz.* because Men were not bound to offer them except they pleas'd. They might have omitted them if they had a Mind ; I say not in that Sense ; for Thank-Offerings for Favours receiv'd are God's Due, and Men are oblig'd to render them to him whether they do it or no. 'Tis every Man's Duty to be thankful to God for his Benefits ; and he should
do

do it willingly. Whatever Service we offer to God, it should be with a willing Mind. You that live in the Country, should not grudge God a Thanksgiving-Day in a Time of *Harvest*; this may be a Means to make it a joyful one. Our Obedience to Divine Providence and the Queen's Proclamation should be *so* willing, that it may appear we are not forc'd to the Work of this Day by any Thing except by our Sense of the Greatness of the Mercy receiv'd, and of our Unworthiness of it.

3. They must be speedy Offerings. And this is another Reason why the Sacrifice of Peace-Offering for Thanksgiving was to be eaten the same Day that it was offerr'd, because it being a thankful Acknowledgement of Blessings already bestow'd they were to make a quick and speedy Return. Thanking God is Work that must not be delay'd. We must not defer praising him and doing good to others, 'till to morrow. Whatever Instance of our Gratitude he requires of us to Day, we must not defer it to we know not what Time hereafter. We soon *forget* God's Mercies, and sooner loose the *Relish* of them: And therefore we should offer to God his Just Praises while the *Memory* and *Sweetness* of them are fresh in our Minds.

4. They must be Liberal Offerings. These Peace-Offerings were wholly due to God; but to express his Bounty and Friendship, he would give others a Share with him. Having excepted a small Part for himself, he divided all the rest to the Priest, to the Officer, and to the invited Guests. We don't find that God appointed a Bird or Fowl in Peace-Offerings. That would have

have been too parsimonious for such a Distribution. A Bird would have made but a jejune Feast at God's Table. Upon such Occasions of Thanksgiving, we should not be streightened in our *Spirits* towards God, nor in our *Hands* to the *Poor*. We should have greater Resolutions and Designs for him and more Love to all Mankind. When God gives liberally we should imitate him. In all our Gifts we should observe, not only Principle but Proportion. The *Word* of God shews us how and in what Manner we are to give; his Bounty tells how much, *Even as we have received*, 1 Cor. XVI. *Concerning the Collection for the Saints, Let every one of you lay up by him in Store as God has prospered him.*

Lastly, We are to present them to God in the Name of a Mediatour. *Heb. XIII. 15. By him, i. e. Jesus, (Ver. 12) let us offer the Sacrifice, &c.* In all our Peace-Offerings we should always affectionately remember him that made our Peace by shedding his own most precious Blood. This is our only *expiatory* Sacrifice: Ours are but *Eucharistical*, or Thanksgivings for his. It was his Offering of himself that *procur'd* our Peace: Ours are but the *Tokens* of it. If our Peace were not made with God for us, by another, our Peace-Offerings would meet with nothing but *Wrath* from him, They would be further Provocations, if that Great Propitiatory had not made Way for them.

We should then gratefully own the *Redeemer*, by obeying him as our *King*, who subdued our Enemies for us; by trusting in him as our *High-Priest*, whose Attonement is the Foundation of all our Peace with God; and also by observing
and

and imitating him as our Prophet and our Pattern.

The *Jews* tell us that the *Gentiles* were permitted to offer *Whole Burnt-Offerings*, as simple Acknowledgements of the *Creator* of the World, and as Means of imploring his Blessing : But they had not the Liberty to offer them to God as *Trespass Offerings* and *Peace-Offerings*. Let us then bless God this Day for this our peculiar Privilege that we have not only great *Occasion* of Thanksgivings, but that We may thro' the Grace of our Redeemer present them to God in an acceptable Manner.

Thus we should take Care our Thanksgivings be rightly qualify'd, that so God may not lose the *Honour* of his past Favours, nor we the *Hope* of more yet to come, but may have many such Days as this, wherein Queen *ANNE* and all *England* may rejoice greatly.

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